

MILLENNIAL STAR



MILLENNIAL STAR

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“GOD MADE THE CHOICE . . .”

ONE hundred and eleven years ago this month a weary, foot-sore band of pioneers looked down from a mountain pass into the desolate uninhabited Salt Lake Valley. President Brigham Young was ill and was riding in Wilford Woodruff's carriage. Of this event Brother Woodruff records:

“On the twenty-fourth (of July), I drove my carriage with President Young lying on a bed in it, into the open valley, the rest of the company following. When we came into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from the bed and took a survey of the country. While gazing on the scene before us, he was enwrapped in vision . . . upon this occasion he saw the future glory of Zion and Israel as it would be planted in the valleys of the mountains. When the vision had passed he said, ‘It is enough. THIS IS THE RIGHT PLACE. DRIVE ON!’”

Today a massive stone and concrete monument marks the spot where this prophetic event took place, and all who study the pioneer epic with unprejudiced mind compare it with the ancient exodus of the Children of Israel from Egypt to the Promised Land.

A non-Mormon, Marcus Bach, writer has said:

“Death and burial, birth and pain, tragedy and terror could not hold them back . . . They fought the weather in every season, battled hostile Indians in every territory and conquered fear of defeat in every company.”

Another writer, Cecil B. DeMille, has said:

“Who can fail to be struck by the similarities between Moses and Brigham Young—between the Exodus of the Children of Israel and the Mormon trek across the plains and mountains to this Land of Deseret? Moses and Brigham Young were both strong leaders of a strong people.”

We would take nothing from the greatness of Brigham Young to say that he modestly disclaimed having much to do with the removal of modern Israel to her new promised land. In fact his stature as an inspired leader is increased by his own words when he said:

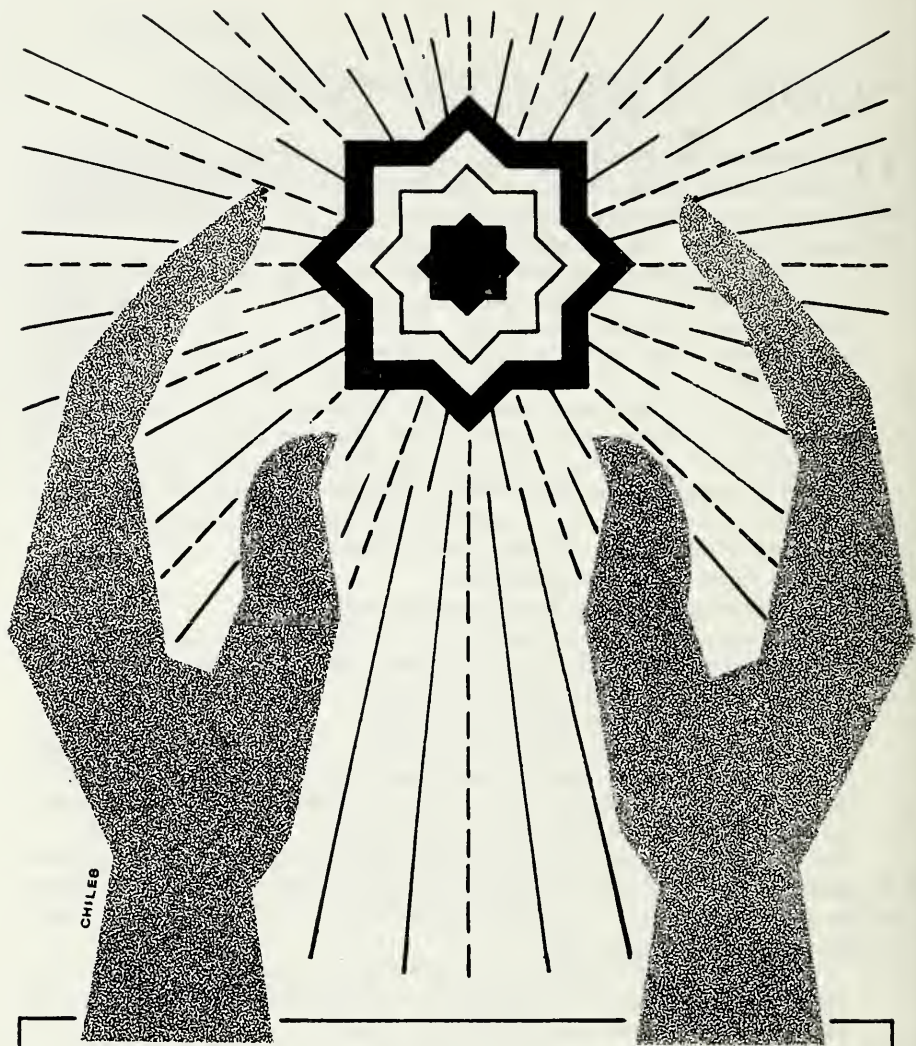
“I do not wish men to understand I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God . . . I never could have devised such a plan.”

When Samuel Brannan, a Mormon leader who had taken 238 saints to California by sea the year before, met them on the trail and urged them to follow him to California which he described as “the land of sunshine and roses,” Brigham refused to be deterred from going to the valley of the Great Salt Lake and calmly explained, “God has made the choice—not Brigham Young.”

So clearly had he seen, in vision, the future headquarters of modern Israel that on July 13, eleven days before the main body entered the valley, he called several brethren to hurry on ahead and get into the valley as soon as possible. In giving instructions he said:

“When you get down out of the canyon, bear to the North and you will find a stream of water . . . throw a dam into the creek and flood the ground, and get some seeds in as quickly as possible.”

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CHILES

THE RELATIVITY OF TRUTH

by Merlo J. Pusey

Though all truths are desirable, some are essential to true happiness. As we seek understanding we should reach out for these.

Brother Merlo J. Pusey is the associate editor of the Washington Post. He has three sons and is active in Priesthood and Scout work in the Chevy Chase, Maryland, Ward. In 1952, he won the Pulitzer Prize for his biography of Charles Evans Hughes, one of the Frederick Bancroft prizes for the best works in the fields of history and foreign affairs, and the Tamament Institute prize.

SINCE the earliest dawn of history men have been fascinated by the pursuit of truth. Something deep in human nature seems to impel us toward discovery of the unknown. Perhaps it is the divine spark in us that causes us to reach out beyond ourselves for meanings, understandings and intellectual satisfactions that do not concern God's other creatures.

This yearning for truth is in many respects the most hopeful characteristic of the human mind. It leads some to probe into the mysteries of nature through science. It causes others to plumb the depths of philosophy. Still others follow the gleam of truth into the broad field of religion. A vast majority of people everywhere seem to reach out in one way or another toward the spiritual phenomena which they do not fully understand. Thus the pursuit of truth enriches life for all men.

Without this inward propulsion toward ideas and situations that are greater than ourselves, we should have no civilization and perhaps no community life whatever. The possibilities of progress would be meagre or non-existent. We should accept everything as we find it, as the animals do. All the poetry, the philosophy, the law and

the religion would be taken out of life, and it would become a humdrum existence scarcely worth living.

Now, there is very little danger that mankind as a whole will ever give up the quest for truth. What we need to be concerned about is the failure of many people to weigh the relative value of the truths which claim their interest. Most of the choices we have to make are not between truth and non-truth but between big truths and little truths. It is obvious that if men are largely concerned with secondary truths, ignoring the great and overshadowing facts that influence human life, they will never reach their highest potential.

In fixing the pattern of our lives, therefore, we must remember that truth no less than real estate or used cars has a scale of values. We may properly speak of the relativity of truth in the sense of its relative significance in our lives. For example, it is demonstrably true that a straight line is the shortest distance between two points. Similarly we can prove that petrol is inflammable. These truths are not unimportant; yet, beside the major truths, they dwindle into insignificance.

Undoubtedly the most momentous discovery of the first half of the twentieth century is that enormous quantities of energy may be obtained from fission and fusion of the atom. Up to this point men's use of thermo-nuclear power appears more likely to bring disaster than Utopia. Yet its peacetime possibilities are great. Even this world-shaking discovery, however, does not belong in the category of

superlative truths by which our lives are the most profoundly influenced.

Well, what are the big truths about which we need to exercise so much concern? First on the list is the fact that God lives. All other truth revolves around this central, fundamental fact. Indeed, our very existence in this mortal state has come about because God willed it so. The galaxy of which our earth is a relatively insignificant part and even the universe of galaxies reaching out into endless space are the handiwork of God. Human life is possible in this almost incomprehensible array of worlds only because God, in his infinite wisdom, has given order to the workings of the cosmos.

What could possibly be more important to us than our relationship to the Maker of the cosmos and all that is in it, the Master of the earth that gives us sustenance and of the sun that gives us light and energy? Beside this elementary truth all other truths shrink to lesser proportions. The presence of God in the universe is so overpowering that everything else we know or believe is conditioned by it.

Some will say, of course, that this is supposition and that the existence of God cannot be proved or demonstrated. When I hear this assertion, I like to take the speaker out under the stars. There, in glittering infinity, is the evidence of God. If stars are not visible, the same sort of jerk back to basic reality may be obtained by gazing into the heart of a flower. Can man make such beauty out of sunshine, rain and the dust of the earth? Any honest survey of the miracles of nature, including of course human life itself, almost forces us to the acceptance of God as the Master of a universe that is infinitely more complex, more vast and

more beautiful than anything man can devise.

The handiwork of God that we see all about us supplements the revealed word he has given us about himself. Here again the sceptic will say that he cannot accept any revelation purporting to come from God because no one can really prove that God was indeed the author. Truth, our sceptic may add can only be safely recognised as such when men can test it by their own measurements and scientific standards. But this would automatically cut men off from the greatest truths, for in the very nature of things, man, with his thimble-ful of knowledge, cannot test with his own instruments the phenomena he does not understand.

It is true that in the last two centuries and especially in the last few decades men have made astonishing progress in unlocking the mysteries that were hidden for ages. Yet the knowledge of the greatest human intellect is like a candle in the sun compared to the omniscience and omnipotence of God.

How foolish it would be, therefore, to guide our lives by only the truth that men establish and constantly revise through their own efforts. Common sense dictates that we reach out to the greater source of truth—that we attune our lives to the acceptance of the realities that run much deeper than any principles based solely upon human observation and experience.

Truth that comes to us through our own delving is necessarily tentative and incomplete because of our limitations. Science has repeatedly demonstrated also that many of its truths are seriously defective because men fail to see and understand the whole picture. It is a glorious thing to continue strug-

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PIONEER DAY

by DR. PHILIP A. M. TAYLOR

2. ITS MEANING AND CELEBRATION

In the first part, Dr. Taylor told of the trek which Pioneer Day commemorates; in this concluding instalment he treats the significance and celebrations of it. Dr. Taylor, not a member of the Church, is a professor at the University of Birmingham.

THAT it became the model for later Church migration is one of the significances of the first pioneer journey. In later years there was, it was true, much experimentation with the routes of European or eastern American converts on their way to Utah. Some continued along the north bank of the Platte even beyond Fort Laramie and all the way to the Sweetwater; this was commonly called the Mormon Trail, not so much because all Mormons took it as because few other people did. Others followed the Oregon Trail, or something like it, for the very good

reason that, in certain years, the development of rail transport in the Middle West seemed to make it advantageous to change from one starting point to another: the Kansas City area in 1854-55 and Wyoming, Nebraska, in 1864-66. But a large proportion of the Mormon companies followed the original pioneer route very closely.

As a model for the organisation of later companies the pioneer example was more uniformly followed. Oliver Huntington, a member of Brigham Young's company of 1848, noted in his journal that "The order of the Pioneer



Camp was read as a sort of sample for us." Separate codes of regulations were drawn up in several years, but essentially they resembled the system of 1847. They laid down the daily routine, required the posting of a guard at night, exacted good care of livestock, and, since they were designed for relatively inexperienced travellers, went into some detail about the equipment to be carried and underlined the importance of obedience to officers.

More important than any written rules was that the experience of 1847 and later years could be handed down within the Church. The migration was

not a series of disconnected journeys, but a continuous enterprise with a continuous leadership. The higher command consisted largely of pioneers; and some leaders of companies made journey after journey. Like the 1847 company, later companies had their president, chaplain, clerk, captains of Fifties and Tens, mostly appointed by the agents at the starting point, who themselves had been appointed by the First Presidency. It was under such leadership that the Mormon companies, much the largest of their day in the West, maintained their unity. When disputes broke out, as they sometimes did, they were re-

DRAWINGS BY PIERCY

Frederick Piercy made a series of engravings of early places and events in Mormon emigration history that was published in Route From Liverpool to the Great Salt Lake Valley, in 1855. Top left is Loup Ferry, where the pioneers crossed the Platte; and the top right picture is of Fort Laramie in 1853. The lower picture is of Salt Lake City in the same year. Though the city was then beginning to take shape, it still looks like little more than a sprawling village.



solved by virtue of an authority which did not depend on an election nor on force of personality, but on rank in the Church and on appointment by the Church's leaders. The officers thought of themselves, and were thought of by all faithful members, as exercising authority while doing the Lord's work in directing the march to Zion.

The fact that Salt Lake City resulted from their labours is the second significance of the pioneer journey. Even in outward appearance the city differed from others in the West, with its enormously wide streets and—what Gentile travellers noticed—its absence of saloons. But it was more

than an outwardly different city; more, even, than a capital of a territory in the sense of being its largest city and centre of administration. It was the centre of the meticulously planned development of a whole region, for most of the 300 settlements of Brigham Young's time were founded by the Church authorities, and a high proportion of their first inhabitants went to them as a "mission," comparable to the calling of preaching the gospel in one of the mission fields. More than that, Salt Lake City was intended to be the headquarters of a society that should become perfect, because its members could live a life dominated by revealed truth and advised and aided by inspired leaders. And though still a town of only a few thousand people, it was both the origin of the ideas and instructions which brought about widespread colonisation, and the destination of tens of thousands of European converts.

Because Salt Lake City was in these ways a special community, its founding was enthusiastically celebrated, as Pioneer Day—and it was far more than a simple anniversary ceremony. The loyalty and discipline so characteristic of Utah were derived from many factors: the dedication of its inhabitants to a common religious

doctrine, the ability of its leaders, its geographical isolation, the combination of strenuous individual pioneering with massive support from public authority. Another factor was what may best be called the use of history to maintain enthusiasm for the common cause. In this sense, the Mormon attitude is perhaps unique among religious groups. The Church has always kept careful records of its history, and has encouraged people to study them. It has wished to present the story of the revelation of the central doctrines. It has wished to inspire members by the example of the heroic leaders of early days. But in writing and speaking about its history, it has also aimed to show the working out of the destiny of a whole community, singled out from the world, and to bring the convert to such a feeling of identification with that destiny that he will dedicate himself to loyal partici-

pation in the group's history which is still to be unfolded.

It is with this in mind that the early celebrations of Pioneer Day should be studied, and it is in these celebrations that there may be found the third significance of the pioneer journey.

The first Pioneer Day was held in 1849, for on July 24 of the previous year Brigham Young and several of the Twelve had still been engaged in their second journey to Utah from Winter Quarters. At Salt Lake City a Liberty Pole was set up that was 104 feet high and the United States flag that flew from it was 65 feet long. From 7.30 a.m. six cannon fired salutes, a band played and the bell brought from Nauvoo was rung. People began to assemble in the Bowery, while at 8.15 a procession set off for Brigham Young's house. Thence, at nine o'clock, it returned, with the First Presidency and those of

SALT LAKE, 1868; ST. GEORGE, 1890

The photo below is of the Salt Lake City business district in 1868. Goods are being unloaded for the merchant houses, whose signs can be seen.



Though self-sufficiency might have been Utah's eventual aim, it was always dependent on manufactured goods brought painfully across plains and mountains. On the right is Pioneer Day in St. George about 1890. Survivors from the 1847 journey are on the left and survivors of hand-cart journeys are in the centre. The picture is from Anderson's Desert Saints.



the Twelve who were in Utah. Marshal Horace S. Eldredge headed the procession and was followed by a band and by 12 bishops carrying banners. After them came 24 young men—each with a sheathed sword, a copy of the Constitution and a copy of the Declaration of Independence—with a banner inscribed “The Zion of the Lord.” Twenty-four young ladies followed, whose banner bore the words “Hail to the Chieftain;” and each of them carried a *Bible* and a copy of *The Book of Mormon*. After the Presidency and the Twelve, who were next in line, came 12 more bishops; and a detachment of militia brought up the rear.

When all had assembled in the Bowery, copies of the Constitution and the Declaration were presented, amid cheers, to Brigham Young, and the Declaration was read aloud. Songs and recitations followed, after which

Charles C. Rich reviewed the events of the past two years and Heber C. Kimball and Brigham Young spoke of past persecutions. Several thousand Church members then sat down to a dinner nearby, and hundreds of Gentile emigrants to California, and a few Indians, joined them as guests. At 3.15 a procession circled the gathering while the bell tolled and cannon and small-arms fired volleys. When the meeting assembled, 24 regular toasts were offered; and some volunteer toasts, singing and band-playing followed. After speeches by Parley P. Pratt and Brigham Young, the proceedings ended with a benediction by John Taylor.

Embodied in this celebration can be found several ideas. There is, of course, simple symbolism in the repeated use of the number 24. There is emphasis on respect for government and institutions and friendship



towards all men of goodwill, including Indians. Past trials are recalled, and there is a hint that the sheathed sword may have to be drawn if more rights are threatened. Among the toasts was one to The Persecutors: "They that drove the Saints into the wilderness, like them that cast Shadrach, Meshach and Abednego into Nebuchadnezzar's furnace, have to try the same fire." Toasts were proposed to The Dinner made up as it was of "the products of the wilderness," and to The Wheat of the Valley, as being "of more worth than the gold dust of California." The surrounding nations were invited to "come and see how good the Lord is;" and one toast was to "perfect love;" and the possible need for future defence was recognised in the toast to the Nauvoo Legion. Though the ceremony took place at Salt Lake City, full reports appeared in *Millennial Star*; it was evidently intended that overseas members should feel themselves a part of the heroic event that was being commemorated.

Later celebrations of Pioneer Day elaborated these themes and introduced others. In 1852, after the flag had been hoisted on Liberty Pole and 24 guns had fired a salute, a song told of God's help to the Saints:—

*"His grace sustained us when
our foes,
In mobbing rage against us
rose;
He taught His servants as of
old,
To gather Israel to the fold."*

The chorus went:

*"Shout, shout, all ye Saints! till
the valleys of Ephraim
Resound with the praise of our
Father on high,
Who has given us a home in
the midst of the mountains,
While the judgments and scourges
of God shall pass by."*

In the procession marched contingents of men from the Public Works, with symbols of the several trades and a banner inscribed "Zion's Workmen." One toast was to the Home Manufactures movement—in other words, economic self-sufficiency. Another was to lawyers, always distrusted in those early days: "Cholera visible, following Death on the pale horse, and emptying the pockets of the miserable." In his speech, Brigham Young asserted that no one but the Saints could have farmed Utah.

The ceremonies of 1856 were held at the head of Big Cottonwood Canyon instead of Salt Lake City, and there were more comic songs, band-playing and dancing than in earlier years. The themes and the spirit were however, the same, from Brigham Young's opening speech—in which, characteristically, he talked of Joseph Smith but also warned mothers against letting their children fall into the water—to the banners "Our Mountain Home" and "Industry Rewarded." Perhaps the most interesting song was composed by W. G. Mills. The first verse ran:

*"The Scot may praise his tow'ring
hills,
The Swiss his craggy peaks,
And sing with rapture that he
feels
The Liberty he seeks;
Yet, though he scorns the
tyrant's chains,
And smiles at death's alarms,
The tyrant ERROR o'er them
reigns,
And grasps them in his arms."*

Chorus:

*"But here, with heav'ns pure light
above
And loftier hills display'd,
Are truth, and liberty, and love
By holy men conveyed."*

The last verse went :

*“Our Brigham and our Heber
too,
With Jedediah Grant,
The triune power to bring us
through,
And all the guide we want ;
God bless them! May they live
to spend
Many days on earth,
That they may see the work
extend
Majestically forth.”*

In 1880, three years after Brigham Young's death, the procession through Salt Lake City was three miles long. It moved to bugle calls by Charles M. Evans, who had been bugler to the pioneers, and it included five waggon-loads of survivors of the 1847 journey, as well as members of Zion's camp of 1834 and of the Mormon Battalion. Representatives carried the flags of 25 nations which had contributed converts to the Church. Girls on a wagon represented History, Geography, Science and Art, while above them on a platform stood Religion. Other waggons represented the telegraph and many crafts, a rider was dressed to recall the Pony Express and there was a coach of the Overland Mail. In the procession, and again in the Tabernacle, were scenes depicting the untamed Utah of 1847, contrasted with the fertile valleys of 1880, and portraits of Brigham Young were prominent. In his speech, Wilford Woodruff told the history of the Church from Zion's Camp onward, and when he came to 1847 he described how Young, ill in a carriage, had viewed Salt Lake Valley and had said: "It is enough. This is the right place. Drive on."

Here were further main themes. The Church had triumphed over the

wilderness under inspired leadership. It had reached out to make converts in many nations. To the building of Zion all arts and sciences contributed, but all were subordinated to religion. To Zion's future, all Church members were expected to dedicate their energy and skill.

All these ideas can be found on other occasions: in family reunions, in meetings of Kirtland veterans, in assemblies of Scandinavian converts, in Conferences of the Church. But it was especially on Pioneer Day that they were expressed. In 1854, Leo Hawkins, "in behalf of the young men," paid tribute to Brigham Young's leadership, and said :

“Born among mobs and cradled in the billows of persecution, we have learned to appreciate the banquet of peace that we enjoy in the valleys of Ephraim. Our cities arise in beauty and grandeur ; our villages multiply ; our fields teem with plenty ; our flocks and herds abound ; all nature seems to smile on us ; in fact, the wilderness and the solitary place have been made glad, and the desert has blossomed as a rose. The Lord has been merciful unto His people, and we would bless His holy name.”

So the day was commemorated : on Staten Island in 1860; at sea on board the *Constitution* in 1868, with

“hoisting flags, shooting rockets, and illuminating the ship. Speeches, songs and toasts were indulged in, added to which the Captain provided a good dinner for the Elders returning home.”

at Brigham City in 1875, with 6,000 buns and cheese for the crowd; at Ogden in the same year, with a demonstration by the fire brigade; at St. George in 1890, with a few of the pioneers still alive, and with a hand-

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Testimonies of Two Young People

by Geoff Hudson

ABOUT two years ago, when I was in the lower sixth form at school, I began to think seriously about spiritual things. My knowledge of God was only slight, but I realised that in some way Jesus Christ and the message He proclaimed were very important to me.

One day, I remember, I entered into a conversation with a teacher of religious knowledge at school. He asked me where I worshipped, I replied I did not attend church at all (I had not attended the Church of England, to which I belonged, in almost two years). And I told him that I would not worship in the Anglican or Roman Catholic way because of all the pomp and ostentatiousness in their services.

Feelings that these things were wrong, but not knowing what was right, I started studying the only book of scripture available to me, the *Bible*. Though I did not understand it well, I felt I was gaining much, and appealed to God to help me. When I look back on these occurrences I know that the Lord was preparing me to receive the Gospel when I heard it, though it was to be some time until I encountered the missionaries.

I met them last August. They were calling regularly at a house two doors away and I was invited to meet with them one evening. What more can I say? This—the day that I met Elder Gordon Bullock and Elder Stephen Clark—was the most fortunate day of my life.

When I first attended a service at Nuneaton Branch I arrived late; I tiptoed through the door and sat on the nearest chair. I looked around in wonder. There was no altar, no cross,

no fine regalia, no white-collared Priest; but rather there were simple wooden chairs and an old table and people dressed in an ordinary manner. As I sat down I was handed a hymn-book. I tried to join in the singing but found it impossible—I was too choked with tears. Just what was this humble place of worship I had come to? I thought that men should not cry, but never before had I felt so meek or full of peace. My feelings were not ones that could be described as emotionalism; no, this was a first experience of true joy. Here was something beautiful beyond all comparison. After the service I was not peered at as a stranger would expect, but was greeted by warm, friendly handclasps from everyone. I was one of them and was very happy. I was at home.

Though I had passed down Old Hinckley Road scores of times, I had never noticed the building in which Nuneaton Branch meets. I came there early one evening to meet with the elders, who were still out tracting. I remember that it was a clear night and I strolled in the garden at the rear of the building. Outside in the world—it seemed to me like a topsy-turvy world indeed—I could hear the hum of traffic travelling on the nearby main road and the rumbling trains passing through Nuneaton Station. But there in the garden was the peace of a cool Autumn evening. I thought about the wonder of the stars twinkling above me and the miracle of nature all about me. I thanked my Heavenly Father for all the beauty I could see and feel. Once I heard a missionary say he had never noticed flowers until he came on his mission.

In the same way, I had never known such peace as I was feeling in this English garden. It seemed as though my heart was a new bottle into which the Lord was pouring the new wine of His Gospel.

During the past nine months I've had more ups and downs than in any previous period of my life. Had not the Lord helped me I know I could not have easily faced the "downs". But only joy has resulted from these turbulent times, and since coming to Manchester to further my education, I have been immensely helped by the Gospel, and have realised what a wonderful, practical, inspiring Being God is, now that I am beginning to know Him.

by *Beth Junner*

THE Church of Jesus Christ of Latter-day Saints was completely unknown to me when I went to Cheltenham for my holiday last August. I stayed with my aunts, who were both members of the Church. Two young men came to visit them the first Sunday after I arrived and introduced themselves as Mormon missionaries. They gave me a copy of *The Book of Mormon* to read and promised they would come back and talk with me further about the message they had to share.

Sure enough, they returned a few days later. And it wasn't long before they explained a Gospel principle I hadn't heard of before. They told me that they could lay their hands upon my head for the purpose of restoring my hearing. Here I'd better explain that I've been deaf since childhood.

[The following experiences of Sister Junner will be more meaningful if it is remembered that those who have

always been deaf do not develop normal speech.]

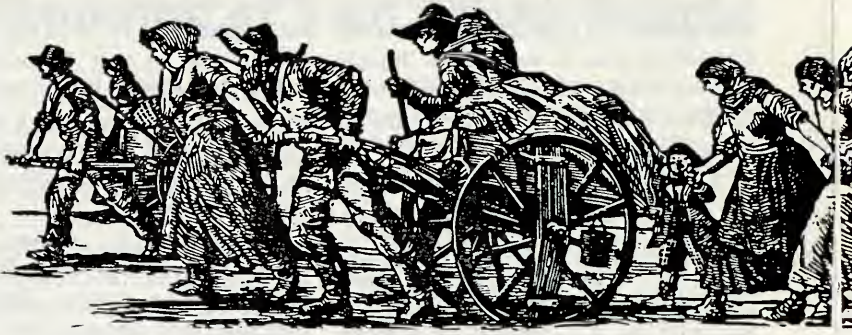
They told me that this principle was a function of the Priesthood of God which they held, and that it was called "administering." It was same principle by which apostles in scriptural days healed people.

I prayed silently as they laid their hands on my head; and after a moment I felt a strange feeling, both humbling and elating, steal over me. When the elders removed their hands I could see that they had been deeply moved. With tears in their eyes they assured me that "the Lord had promised that one day your hearing will be restored." They said that the glorious feeling that I had was the Holy Ghost.

As the days passed, they returned to explain more of the message of *The Book of Mormon*. I was deeply interested, so you can understand that I was upset when, all too soon, my holiday came to an end. The missionaries gave me my final lesson and asked me to kneel with them and offer a prayer. I was, to put it mildly, petrified! I'd never prayed aloud before, and certainly never in front of missionaries. Slowly, haltingly, I offered my first prayer to the Lord in their presence—and again felt the power of the Holy Ghost. I promised to continue in this faith I was being blessed with when I went home to Scotland.

After I returned the missionaries continued to give me lessons through the mail, but it was slow work. My family was staunchly Presbyterian and not a little perturbed at my being interested in this new religion. Many of my friends ridiculed what I was doing and some were openly hostile. It was a great joy, therefore, when I received

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Howard R. Driggs, president of the American Pioneer Trails Association, has written books and articles on the Old West. For those who wish to know more

“OH, BOY, I can’t stop to tell you stories now. Look at all these guests—they have to be fed. Some other time, per’aps.”

I had gone to see “Beefsteak” Harrison at the suggestion of a friend. Beefsteak was the genial landlord of the Harrison House on Main Street in Springville, Utah. I did not succeed in getting the stirring pioneer story from him for which I was looking that time, but I did get one of the finest beefsteaks I ever ate, plus a lot of other good things like English Plum Pudding.

There’s little wonder that travelling men flock to Beefsteak’s “House by the Side of the Road,” or that so many others become his regular guests. He won his title by excelling in his chosen profession of preparing tempting meals: Beefsteak Harrison was known far and wide.

Behind Beefsteak was a story-book drama I thought others ought to know about, and I was fortunate enough to get him to tell it. I first heard it from him not at Harrison House, but on a train. I had just made a trip over the old Mormon Trail and was riding on

the Rio Grande Western, when I happened to see George Harrison and his wife (who was a daughter, they told me, of the Mayflower Pilgrims) seated across the aisle.

I went right over and extended my hand to my old friends. Then I asked, “Brother Harrison, were you ever at old Fort Laramie?”

“Fort Laramie! Fort Laramie!” he exclaimed, half jumping from his seat. “Boy, the most stirring picture of my life comes when you say Fort Laramie!”

“What kind of a picture?” I encouraged him.

“Too long to tell here,” he said, “but maybe I can give you some of the main points. You see I was born in England—lived there until I was nearing my ninth year. Then swift changes came into the lives of our family. Our conversion to the Mormon Church was the turning point. Missionaries brought the Gospel truths to us and Father, Mother and all our family accepted them and were baptised. Then we got the urge, like hundreds of others, to go out to Zion,



Beefsteak was a Handcart Boy

by Howard R. Driggs

about George Harrison, George. The Handcart Boy is available in the Mission Bookstore. Another Driggs book familiar to the Mission is The Master's Art.

far away across the ocean, in the Salt Lake Valley.

"We didn't have enough money saved from the factory work to buy oxen and covered waggons. But we were told of a new plan—by getting two-wheeled handcarts at the end of the railroad lines in middle America, we could pile our scant belongings on them and push or pull our way over 1,000 miles across the plains and Rocky Mountains. It looked like it was going to be rough going, but we had faith that the Lord would help us through, so we began the great adventure.

"About 900 of us, men, women and children, one day boarded the ship *Horizon* bound for America. For me and other boys it was not so hard a voyage. I got some fun—and food, too—helping a Mulatto cook make pancakes. That was my start in cooking.

"Finally after several weeks seasawing across the Atlantic, we landed at Boston. I sure remember old Boston well. The streets were so crooked we'd meet ourselves comin' round the corner. From there we were loaded on a train pulled by a little jerk-water

engine. It had wooden seats—nothing like these plush ones for passengers nowadays. And I remember that sometimes we had trouble getting started; we'd often be given such a jolt that we'd change seats, or our baggage would. Anyway, we managed after a fortnight or longer to reach the end of the railroad at Iowa City.

"But bad luck! when we got there there were no handcarts. Other companies ahead of us had taken them all. Our only choice was to go into camp and wait about six weeks before the 200 we needed could be built; and then they were mostly of green timber. This did not matter at first, but when the wood dried along the journey the wheels got wobbly and that caused further delay.

"Well, to hurry up my story, we got to the Missouri River about the first of August, with 1,000 miles more ahead. Some didn't think we'd be wise to go on and wanted to stay and get work; but the eager ones—and that means most of us—pushed aside the wiser opinions, and went on.

"As for me and a pal, we didn't have any fun crossing the plains.

Against the advice of our Captain, we took a swim in a green-looking pond and got welted with mosquitoes. Next morning we were ill, burning with fever at one time and then shivering with cold. 'You lads caught the Chills and Fever,' said one of the leaders. 'It's ride in the waggon for you.' And that we did for hundreds of miles until the disease left us. And by that time I was down to skin and bones. The Indians called me White Skeleton; and worst of it was we were nearly out of food.

"My brother Aaron, when we reached Fort Laramie, an Army post, enlisted as a soldier, with the consent of our father and mother, so we could get some supplies. And on went the rest of us sorrowing. I could do no pushing or pulling of the handcart—just managed to stagger along . . ."

Here the train gave a long whistle and the exciting story had to stop. Brother Harrison promised to tell more of it later, and indeed he did when I visited him and his wife in their home.

After Aaron left the company, increasing difficulties beset the Saints. Because they had left Iowa City late, the chances of reaching Salt Lake before winter blizzards came were thin. It was late September, the Rocky Mountains had yet to be crossed and storms were threatening. One day several men returning to Utah caught up with the handcart caravan, saw the dangerous situation it was in, and hurried on to report to President Brigham Young. Though Conference was in session when the men delivered their report, President Young took summary action.

He called for 60 teams and wagons and vigorous young men to drive them. The mothers and the older

pioneers prepared blankets food and clothing. In about two days the relief train was on its way. My own father, 18 years old, with a pal the same age, drove one of those teams.

The companies they were going to rescue were the ill-fated Martin and Willey Companies. Before they reached the highlands of Wyoming a blizzard came that struck the handcart companies in the Rocky Mountains. The company under Captain Willey was on Rock Creek in the South Pass. Thirteen died there and were buried in a common grave. Farther East the company under Captain Martin was covered with a foot of snow, and many people perished. Others were near death when three horsemen found them, bringing word that the relief train was on its way.

"Eat all you want!" was the heartening word from the relief train.

"You are God's good angels!" cried one tearful mother and others echoed her joy with shouts.

At Devil's Gate the handcarts were abandoned and some men of the rescuing party left behind to build a fort and take care of the goods that couldn't be brought into Utah until Spring. Those who had perished were buried by their loved ones, mostly in unmarked graves.

But what of George Harrison? Well, he wasn't there. On the way, he decided to go no further and hid. When the rest of the company disappeared he struck back towards Fort Laramie. He came to an Indian camp on the way and was taken in and fed by the kind-hearted Indians. They cared for him the whole winter.

Then in the springtime he went on to Fort Laramie with his Indian friends. It was at night when he was

(continued on page 209)

MARRIAGE

and the plan of life

by Edwin M. Thomas
South London Branch

"God not only commends but He commands marriage. While man was yet immortal, before sin had entered the world, our Heavenly Father himself performed the first marriage. He united our first parents in the bonds of holy matrimony, and commanded them to be fruitful and multiply and replenish the earth. This commandment he has never changed, abrogated or annulled; but it has continued in force throughout all the generations of mankind.

"Without marriage the purposes of God would be frustrated, so far as this world is concerned, for there would be none to obey his other commands... The neglect of marriage, the tendency to postpone its responsibilities until middle life, that so perniciously affects Christendom, is being felt in the midst of the Saints... We are not in favour of very early marriages that prevailed a few centuries ago. But... we believe that every man holding the holy Priesthood should be married, with the very few exceptions of those who through infirmities of mind or body are not fit for marriage... We hold that no man who is marriageable is fully living his religion who remains unmarried. He is doing a wrong to himself by retarding his progress, by narrowing his experiences, and to society by the undesirable example he sets to others, as well as he, himself, being a dangerous factor in the community.

"We say to our young people, get married, and marry aright. Marry in the faith, and let the ceremony be per-

formed in the place God has appointed. Live so that you may be worthy of this blessing. If, however, obstacles, not at present removable, prevent this most perfect form of marriage, have your bishop (branch president) perform the ceremony, and then at the earliest possible moment, go to the temple."

SO SPOKE President Joseph F. Smith at the Tabernacle in Salt Lake City just 50 years ago. For some reason, perhaps connected with the great social and economic upheaval of two World Wars and the uneasy international situation between and after them, there seems to be a great fear of the responsibilities of marriage. The daily press, particularly in London, seems to lay great stress on the difficulties of undertaking marriage and the responsibility of rearing children. A recent editorial suggested that children are the primary cause of poverty. Nothing could be farther from the truth, for children, properly reared, quickly become an asset to the economy. Many young people have indeed found it very difficult to find suitable housing facilities for marriage but this situation is now much improved. Probably the basic reason for delaying, postponing or avoiding marriage altogether is simple lack of faith—faith in one's self, faith in the future, faith in God. When shall we learn that God really "giveth no commandments unto the children of men, save he shall prepare a way for them?"

When God created man, he created them male and female in his own image. At the Garden of Eden, the Lord said: "It is not good for man to be alone; I will make him an help meet for him."² When he presented Eve to Adam, Adam rejoiced, saying:

"This is now bone of my bone and flesh of my flesh: she shall be called

Woman because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."³

The Saviour repeated this saying and amplified it somewhat when the Pharisees, tempting him, asked, "Is it lawful for a man to put away his wife for every cause?" He replied:

*"Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."*⁴

Modern revelation is more specific as to man's duty to marry—marry for time and eternity:

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. . . . If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this Priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers. . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through eternity."

On the other hand, those who neglect to take upon themselves this covenant shall become at best only ministering angels.

"For these angels did not obey my law; therefore they cannot be enlarged, but

*remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever."*⁵

There is a tendency in many parts of the world to delay and postpone marriage in the hope of better income, living conditions, etc. Perhaps this is based in part on consideration for the other party to a marriage—more often it is due to an improper sense of values. President Joseph F. Smith had this to say back in 1905:

"Bachelorhood and small families carry to the superficial mind the idea that they are desirable because they bring with them the minimum of responsibility. The spirit that shirks responsibility shirks labour. Idleness and pleasure take the place of industry and strenuous effort. . . . There is already a strong tendency to make sport of the obligations to marry. Pretexts of ambition are set up as an excuse to postpone marriage until some special object is obtained. Some of our leading young men desire to complete first a course of study at home or abroad. Being natural leaders in society their example is dangerous and the excuse is one of questionable propriety. It were better far that many such young men never went to college than that the excuse of college life be made the reason for postponing marriage beyond the proper age."

He also pointed out that it is usually the young men and not the young women who are at fault:

"Young men. . . refuse to look upon marriage and its consequent family enlargement as a sacred duty. . . . The licence of the age leads them from paths of duty and responsibility to the pitfalls of a pleasure-loving world. The sisters are the victims of neglect and of a great social and family wrong. Women would marry if they could and

would accept cheerfully the responsibilities of family life. This loss to the home is a loss the nation must feel as years go on. Time will vindicate the laws of God and the truth that individual human happiness is found in duty and not in pleasure and freedom from care."

Every normal and healthy man and woman is endowed by God with powerful instincts for love and reproduction. Properly directed, these lead to most of the happiness and beautiful aspects of life. Misdirected, they lead to immorality, debauchery and shame, followed in later life by sorrow, debilitation and emptiness of life. Some of the modern youth are heard to say that they need not marry to gratify their sexual appetites. This attitude probably leads to more evil, more unhappiness, more misdirection of means and energy, and more downright wrong than any other single attitude in modern society.

A story in a recent issue of the *Saturday Evening Post* tells of two experienced sailors, having low moral standards that are all too common in modern military services, who undertook to introduce a new, clean living recruit to the type of company and recreation they had become accustomed to. After they tried to get him to drink, to dance with girls of doubtful virtue, he became disgusted and left them for some fresh air and better company. Finally after getting acquainted with a lovely virtuous girl of his own standards, he met one of his erstwhile sailor companions returning half drunk and otherwise debauched. The latter was still just sober enough to say, when Eddie told him of the really nice girl he has met: "A nice girl, eh?"—then looking at Eddie unsteadily for a moment, con-

tinuing—"You know, I'll bet you did, at that. Sometimes I wonder who's smart around this outfit. Who's really smart. I know it isn't me."

Most people in this world, as well as in our church, are seeking happiness. Very few start out seeking evil for its own sake, although they may reach that stage later after the evil one gets them more completely in his power. The average adolescent boy or girl is clean and decent and has certain ideals to which he or she aspires. One of these ideals is to meet and marry a sweet, clean young person of the opposite sex and find happiness with him or her. At about this time Satan tries to bring to bear all the various devices and pressures at his command. Undesirable companions, love of excitement, search for temporary pleasures at the expense of lasting happiness—all these tend to contribute towards postponement, evasion of the impulse to marry at the right age. Fear of financial problems, desire for more modern devices than are really essential, such as cars, television sets, etc., are contributing factors. All too often, by the time a young man feels he is able and ready to settle down, he has either become morally unfit for marriage or he has become less attractive to the choicer members of the opposite sex. He may even have become too old, too "set" in his ways to make either a companionable husband or a loving and understanding father of little children. Young men and young women have both the physical strength and energy and the flexibility and capacity for adjustment which are needed when rearing a family of little ones. Those in middle life find these duties and adjustments much more difficult, apart from the physical problems of childbearing.

It is of course undesirable that boys and girls should be married at such a young age that they cannot at all assume the responsibilities of family life. No one would advocate that children not even fully grown should marry, or that those who are not competent to work and earn a livelihood should rush into marriage. There are far more, however, who go to the other extreme and hesitate, postpone and in many cases finally forego marriage altogether. And there are also too many cases where young couples, having become properly married, act to postpone and prevent the birth of children. Here again selfishness, a falsely-based desire to "get ahead" financially or to have more of this world's goods, interferes with the normal happy family life and with the fundamental purpose of marriage which is to rear a loving happy group of healthy children. How often is a rich birthright thrown away for a mess of pottage?

To quote once more from President Joseph F. Smith:

"Young men want to get homes that are palatial, that are fine in all their appointments, and as modern as anybody else's before they will get married. I think it is a mistake. I think that young men, and young women too, should be willing even at this day, and in the present condition of things, to enter the sacred bonds of marriage together and fight their way to success, meet their obstacles and their difficulties, and cleave together to success, and co-operate in their temporal affairs, so that they shall succeed. Then they will learn to love one another better, and will be more united throughout their lives, and the Lord will bless them more abundantly. I regret, I think it is a crying evil, that there should exist a

*sentiment or a feeling among the members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigour and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice."*⁶

Although there is much evil in the world—and the increasing divorce rate in most countries is no small contribution—there are signs of some improvements in marriage and family life. There has been a marked increase in the marriage rate and in the birthrate in the United States since about 1940. There appears to be a trend in this direction in the United Kingdom at the present time. In spite of the prophets of doom, such as Malthus, who have predicted that the world will run out of food soon with its population increase, there is still a vast room for expansion. Mankind has not nearly fulfilled the divine commandment, not only to replenish the earth but to have dominion over it and subdue it. The Latter-day Saints, of all people, should have the clearest vision into the future and the most faith. If we have faith in God and in the leaders He has sent us, we will keep His commandments. No commandment is more important and none holds richer blessings in store than proper marriage and establishment of families thoroughly grounded in the gospel.

¹ 1 Nephi 3:7

² Genesis 2:18

³ Ibid 2:23, 24

⁴ Matthew 19:3 6

⁵ D. & C. 132: 5, 19, 17

⁶ Relief Society Magazine, June 1917

EDITORIAL *(continued)*

In obedience to these instructions they turned north and found the stream; the dry and hardened soil was flooded and prepared for planting. Thus modern irrigation in America was born on a hot day in July when the temperature standing at "a hundred degrees."

Those of us living today can see in reality the fulfilment of the vision that passed before President Young's eyes as to the future glory of Zion. It is a glorious sight to behold as it now reaches out to all parts of the earth with the fullness of the Gospel and its saving ordinances in preparation for the final gathering of the Children of Israel and the second coming of the Lord and Saviour, Jesus Christ.

As we pay tribute to the industry, the determination and the faith of our early western pioneers, we should be sobered by the thought that they have passed on to us the responsibility of carrying on what they so well began. The issues of conflict are the same now as then—light versus darkness, truth versus error, good versus evil, godliness versus worldliness, the material versus the spiritual and the revelations of God versus the wisdom of men.

The field of battle is not in the desert as we flee from mob violence, but in the home, in the shop, in the mine. It is in the literature at the bookstalls, the entertainment at the theatre and in the social amenities of the day. It is in the field of education that teaches trust in the arm of flesh. It is in daily itself, in a world going headlong away from eternal standards of truth and right.

The time has changed—the field of conflict broadened, but the forces are the same—the power of evil as represented by Satan "Which deceiveth the whole world" on the one side and the forces of right and truth on the other as represented by Christ and His Gospel, with the souls of men as the pawn of battle.

Inspired by the example of noble giants who have preceded us and guided by equally prophetic leadership we are persuaded to believe and predict that this generation of Latter-day Saints will rise in majesty to the challenge of this day and leave monuments to their worthy efforts in "keeping the faith" that will inspire future generations to greater efforts as we have been inspired by our pioneer forebears. God grant that this will be so.

C. G. M. K.

BEEFSTEAK HARRISON *(continued)*

with an Indian boy ahead of the rest that he saw a sight that thrilled him.

"There in the distance was Fort Laramie," said Beefsteak Harrison, just before we got off the train, "with the Stars and Stripes waving above it. Boy, that was the prettiest sight of my life."

At the soldier post he found his brother, Aaron. He was given a job

too, and one that he liked—cooking for a doctor in the Army. "Another cook, from London, was in the same quarters as I was, serving meals to some of the officers. He helped me learn the art of broiling steak to 'a queen's taste.' I've been working to make folks happy with good cooking ever since—and that's why they call me Beefsteak Harrison."

TRUTH (continued)

gling for truth and revising our conclusions in the light of new findings. But, while this process is going on, the wise man with an awareness of his own limitations will be reaching out for the greater truths that can come only from God.

There is, to be sure, much danger that we shall not recognise revealed truth or inspired truth when we encounter it. False doctrine is often taught as the revealed word of Deity. Men must use their intelligence to distinguish between spiritual truth and error no less than between scientific fact and biased propaganda. But the test that is made is different. In the search for spiritual truth we do not rely upon the test tube or scientific formulas.

Revelation may be tested by drawing near to God and listening for the still small voice to testify of its truthfulness. It can be tested also by living in accord with the revealed principles and teachings. "By their fruits," as Christ said, "ye shall know them." Millions of sincere, intelligent and honest-minded men testify to the existence of God out of long experience in seeking Him and in living His commandments. To discard these findings because they cannot be measured by a slide-rule and do not show up in a test tube would be to let little truths swallow up the big ones.

I think another major truth about the experience of man is to be found in the way of life taught by Jesus Christ. This is not the place to expound or even to summarise the teachings of the Saviour, but we can note in passing the essence of His message. In very large measure it is to be found in the doctrine of love. Whether or not we acknowledge it, His emphasis on ser-

vice to others and mastery of self, His example of laying down His life for the salvation of men and His substitution of righteousness for power as the chief goal in life are the leaven that has saved mankind from self-destruction.

One single precept taught by Christ would, if put into practice by all men, abolish war, wipe out crime and enable people of all races, creeds and nationalities to live together in peace and co-operation. It is that well known doctrine uttered by the Lord as part of His Sermon on the Mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Here is a profound truth that must necessarily become the guiding light of any people who expect to attain complete freedom along with order in a progressive society. As a contribution toward human happiness and the advancement of civilisation, this simple principle is worth many times the value of the formula for splitting the atom.

It would not be difficult to single out other major truths that tend to be neglected when we review our inheritance of knowledge from the past. But the two great truths I have mentioned are sufficient, I think, to illustrate the point I am trying to make. In our pursuit of new truths, we make a grave mistake if we overlook the transcendent truths that God long ago gave to man for his guidance and salvation.

There is a strong temptation to over-emphasise the significance of new findings because they are new. But no truth, new or old, stands in isolated glory however important it may be. Rather, it merges into the great body of truth, and there it ought to be evaluated in accord with its long-

range worth to the human race. Judged by this standard, many of the new truths that are causing great excitement these days may count for little in the ultimate destiny of mankind.

The first obligation of a truly earnest searcher after truth should be, therefore, to keep the dribblets that come to him in the course of a week, a month or a year in a proper relationship to the basic, enduring truths. Students

especially need to guard against becoming so enthusiastic over new findings that they tend to sweep the slate clean of older ideas with which they may seem to conflict. This is an extremely dangerous practice which debases the currency of truth.

The lover of truth does not forget the stars and the sun, or their Maker every time someone sets off a fire-cracker or launches a *sputnik*.

TESTIMONY (continued)

a letter from a missionary in Glasgow asking if I'd like to meet him and his companion at the Church there. Like to go? I was overjoyed at the prospect of learning more of the truth that I had found.

I'll never forget that first day in Glasgow! I rely solely on lip-reading and found the American accents strange—and my speech caused the elders some difficulty too. Altogether, we had quite a pantomime sorting each other out! I was nervous about meeting the Church members, but I needn't have worried. They were warm and kind and soon had me feeling quite at ease. And the Glasgow missionary that had written me was an ideal companion for he acted as an interpreter for the various speakers.

As my knowledge of the Gospel grew, so did my surety that this was the true Church and I wished to be baptised. To this wish my father gave his ready consent but my mother was doubtful, even though she'd attended one of the services and enjoyed it. I determined to take the missionary's advice, and I prayed hard that she might change her view.

Shortly before our Scottish District Conference the elders visited my home where they made a big impression on

my family with their courtesy, sense of humour and sincerity. Their visit to Glasgow worked wonders! Shortly before I left for Conference she said, "I've thought over what the elders said, and have decided that you may be baptised if you wish." I was so happy I could scarcely believe it!

This was my first Conference. I was excited and happy about it and thrilled to meet President and Sister Kerr—as every member knows, they're "so easy to talk to." I was enjoying Conference immensely until I found that President Kerr wanted me to say a few words—then I panicked! I said I'd try and when my turn came I quakingly stepped upon the stage, hoping with all my might that my voice would at least come out and that I wouldn't be left opening and shutting my mouth like a goldfish, with no sound proceeding forth! But the Lord was with me. The words just came tumbling out, and I've never felt the Lord's spirit more strongly. It was the most beautiful and humbling experience I've ever had.

Each experience I've had in this true Church of Jesus Christ has been wonderful. And on June 7 all these wonderful friends I have made became my brothers and sisters in the Gospel, for on that day I was baptised.

PIONEER DAY (continued)

cart on parade. Throughout, the Saints were expressing their thankfulness, not only for the journey of 1847, but for the foundation of a great new community, in which, in the peace which had replaced persecution, they might live their religion and toil together to build God's Kingdom. In all essentials, this concept never changed. In 1908, at Enterprise in southern Utah, when Pioneer Day was celebrated, the authorities called to the platform the aged Lyman L. Woods, the only man in the settlement who remembered Joseph Smith, murdered 64 years

earlier. The old man told how he had been blessed by the Prophet; how he had seen him in uniform riding at the head of the Nauvoo Legion and, in less formal mood, wrestling with young men on the green. He remembered his grief at Smith's death. He recalled how he had watched the building of the Church under Brigham Young's leadership. Amid a chorus of "Amens" he ended:

"We had fifty years of persecution, but now we are safe. The Church of God is planted on the mountain tops where all the world can see."

BOOK REVIEW

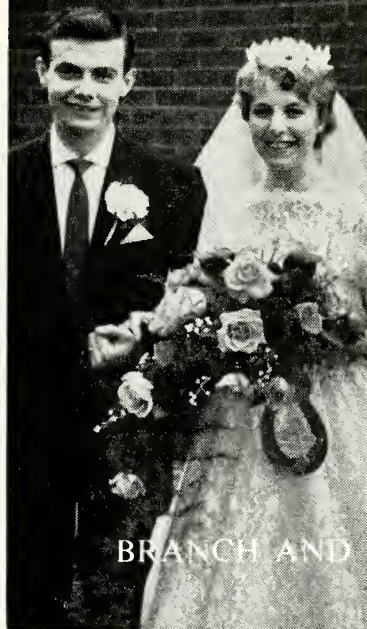
The Kingdom of the Saints, by Ray B. West. *Although this book was written by an apostate, it is not unfriendly to the Church. In general, it follows a reasonably accurate historical pattern, but fails many times in correctly interpreting the events in Church history. Because of the writer's absence of faith, he plays down events that suggest inspired Church leadership; he recognises greatness, but accounts for it on a materialistic basis. To be read with discernment, if at all, for there are other histories of the Church whose equally accurate history is given a truer and sounder interpretation.*

Beginning in July, the Mission Bookstore will supply 12 issues of The Improvement Era and 12 issues of The Instructor, for those wishing to purchase them on a monthly, rather than a yearly, basis. Eras will cost 1s 3d each, Instructors 1s 6d each.

Representatives of the Elders Quorums in the British Mission met at Nottingham on June 7 for the First Quorum Presidencies Convention. President Clifton G. M. Kerr presided and Seventh Quorum President James A. Fletcher conducted the business meeting.

President Kerr addressed the assembly on the encouraging work of the quorums and reported that the number of Melchizedek Priesthood holders had increased by 25%—from 541 to 679—since the quorums were first organised.

Nottingham Relief Society sisters prepared the food that followed, and Brother Tom Hezseline arranged and compered a programme, on which Mrs. Price, Maisie Kiddie, Ron Sutton, Norman Stanley, Neville Oldham and Jeffrey Packe, with his magic, performed.



Ronald Kent Mason and Sheila Robinson were married at the Wythenshawe Chapel on April 26. Elder Leonard Russon officiated.

DISTRICT ACTIVITIES

Birmingham

"Guilty or not guilty?" was the question for which everyone at Birmingham MIA's Mock Trial on May 6 was awaiting the answer. The case brought forward was that Joe Sope, alias John Joseph, was accused of maligning the name of his parents. Mr. Aromonty (D. Mace) prosecuting, and Sir Hartley Jampuff (P. Green) defending, made the trial one of the funniest on record. Judge Frances (Frank Tennant) frowned a little on the evidence which was brought forward and on the notes which were forged under cover and passed to and from but which added to the hilarity. It was a battle of wits in which the honours were even as the case was adjourned because of insufficient evidence.

Ernest Hooker and Ronald Barkes cooked supper when the Nuneaton saints were working in the Chapel garden on May 17. This meal was so good that most of the diners asked for second helpings. As Elder Bullock was

leaving the Branch, the opportunity was taken to make a recording for him to take as a reminder of the time he had spent in Nuneaton.

The members of Birmingham Branch who attended Prunella Revelly's Twenty-First Birthday Party were entertained by Philip Green reciting the poem, "A Famous Seaside Town Called Blackpool" and Peggy Moorhouse and Gwen Burgess, wearing the best BCS sacks, singing their own song "The Sad Sack". Games, appetising food and dancing ended a perfect May evening.

Bristol

Athletic prowess and dramatic ability were very apparent at the MIA Summer Festival on May 26. Commencing at 11 a.m., three teams from Bristol, Stroud, Cheltenham and Weston combined, met at Bristol to compete for a beautiful sports trophy presented by Peter Simmons. After several hours of keen competition in various athletic and family events, Bristol emerged the victor.

The boys of the Loughborough MIA have been organised into the Vanguard Cadre Group. They have planned many activities for summer.



The Drama and Singing Festival was held at the Bristol Chapel with James Smith and Mr. Kibbler of Cardiff as adjudicators. After fine performances from each Branch and careful deliberation by the adjudicators, the plaque and shield were presented to Bristol by President Robert Marshall. Thanks to Peter Angel, Ann Morgan and Brother and Sister Peter Simmons, this was one of the finest Summer Festivals Bristol has had for some years.

Despite the screams from the excited audience, Stroud MIA enjoyed their visit to see Johnnie Ray on April 25.

Hull

Part of the District Festival held on May 31 had to be cancelled because of bad weather; but the indoor programme instead proved to be an excellent substitute. Some of the best items presented were in the stage show for which Scunthorpe won the award for their fine effort.

The District Missionaries joined the Scunthorpe saints in touring the Appleby Frodingham Steelworks on May 2. To see a furnace being tapped and steel plates rolled from red hot ingots is an overwhelming site. From red-hot ingots and furnaces the party adjourned to the Red Cross Hut to have games and a social.

To celebrate Whit-Monday, York Branch had a picnic in the woods at Knavemire where the fine weather made conditions ideal for sports and games.

The first picnic of the season to be "rained-off" was the one that Scunthorpe Primary planned for May 10, however, the children were just as happy to have their fun indoors.

"The Wandering Minstrel" was the title of the Hull Branch social event for May and told the story of the minstrel from the Mummers to the Skiffers. An amusing parody on "John Brown's Body" was given by Sister Theaker with Gavin Scott, Peter

Thomas and Stephen Aubery as soldiers. Sister Scott dressed as a pierrot to introduce imaginary artists and Brother Spurr was the compere minstrel in traditional costume.

Ireland

It was a great surprise when Elder Anthon Anderson III, Bangor's Branch President, and Elder David Bench were transferred; however, a farewell party was quickly arranged and after a meal of chop suey and fried rice, they were presented with a stick of rock—guaranteed to remind them of Bangor down to the last lick—together with more lasting tokens of affection.

Bangor Relief Society invited their Belfast counterparts to attend their literature lesson night and under the direction of Sister Bleakley, read excerpts from "Macbeth." After supper the visitors each received a posy of spring flowers.

Leeds

Tramp suppers appear to be currently in favour—Huddersfield had one on May 3. A motley bunch of tramps ate a meal by candlelight and then watched Dandelion and Buttercup, alias Les Duffon and Jeff Cooper, dance.

The Leeds Budget Event on May 10 took the form of a social which was enjoyed immensely by those who attended and participated in the games and other forms of entertainment.

Whit-Monday was a bright day for Leeds District, for its members gathered in Halifax for an outing to Jerusalem Farm. They walked in the sunshine to the farm and began a handball session soon after arriving. Refreshments interrupted the physical activity, but a game of rounders occupied everyone, either watching or participating, after the eats. On the

walk home Brother Herbert Walker of Halifax gave a brief history of the surrounding area and of the woollen industry of the region. When the party arrived back in Halifax its members climbed Wainhouse Tower—404 steps high—where they could view the Penines plainly.

Liverpool

When the Third Quorum of Elders (Manchester and Liverpool Districts) held a dance on May 17 they chose to hold it in the Town Hall at Ince-in-Makerfield near Wigan. The excellence of the band and hall together with the varied programme and catering capably done by Wigan Relief Society, combined to make Hugh Ross very satisfied with his hard work in organising the event.

Before Dorothy Shorrock left Blackburn to pay a five-month visit to her sister in Salt Lake City, the members from her own and neighbouring Branches gave a "Bon Voyage" Party on May 24. Herbert Shorrock and Francis Jackson kept the fun going and during the evening Sister Shorrock was presented with a parting gift of perfume.

Beryl Cubbon was surprised on May 11 when, after giving the children bunches of violets to present to their mothers, she herself received an unexpected gift of violets.

Have you ever been down a coalmine? Wigan Branch MIA has. Brother H. Ashcroft, who is a miner at Garnwood Hall Colliery, organised the excursion on April 19. After being outfitted with overalls and miner's helmets the party descended in the cage to the pit bottom and saw many different sections of the mine. Sometimes they had to crawl along the very narrow tunnels to the coal face to see the men working with coal cutters.

Following the conveyor belt they saw the coal put into tubs and passing through various processes before finally reaching the surface.

To show her appreciation for the hard work which the children put into the Primary Programme on May 4, Wigan's Primary Mother, Sister V. Smith, organised a Wiener Roast on May 10. Although the weather was bad it failed to either put out the fire or dampen the spirits of the children.

When Wigan MIA held a Whit-Monday ramble to Rivington Pike some of the more energetic members climbed to the top so that they could get a good view of the countryside for miles around while others combined pleasure with business and did some genealogical research in the churchyards.

Manchester

Talent and Wythenshawe seem to be synonymous. Everyone agreed that the play which Brother English wrote and produced at the Social on May 24 confirmed this theory.

Newcastle

Sports were the order of the day at the Newcastle Branch Sunday School

outing to Saltwell Park on Whit-Monday. Everyone who participated received a prize from Sunday School Superintendent Will McCorry. The older brethren worked off their surplus energy by playing football and thoroughly enjoyed their day in the sun.

Norwich

When the Mothers' Day Programme was presented at Lowestoft on May 11 every child in the Sunday School took part and paid tribute to their mothers with songs, poems and talks. The lucky mothers also received carnations from their children.

Open night, held by the Norwich Relief Society, consisted of a Genealogy discussion and quiz and, of course, refreshments.

Two parties high-lighted the Norwich month, one for the birthday of Sister Hazel Martins on May 3—she was 15—and one for little Susan Wilson, who became three years old. Hazel's party featured a square dance and lots of buffet-style food to eat, and Susan's was held at a regular Primary session.

For the sake of Sunday School and



The saints at Aberdeen gathered at the home of Brother and Sister Smith, for a party for Elder Nielson (top left) who is returning home.

Bangor has a new chapel. The Sunday School gathered on the steps the first day it was used, April 6.

Primary funds, Norwich held a bring and buy sale—the venture netted £10.

Nottingham

Loughborough Branch has organised the young boys in the MIA into the Vanguard Cadre Group. The ten enrolled have many activities planned for the summer including a week of camping. On Whit-Monday they joined other members of the Branch hiking to Charnwood Forest.

A "Mormon Pioneer Fair" was held by the District on May 24. The Relief Society sisters began arriving at 10 a.m. and the hall became a hive of activity in preparation for the 2 p.m. opening ceremony performed by Elder Burton, supervising elder. All branches in the district were represented and the quantity and quality of the goods displayed showed that many hours of hard work had been expended on the project. Several of the sisters were dressed in pioneer costume which made quite an impression on the visitors. In contrast with the stalls laden with goods for sale, one, where the missionaries distributed tracts, bore a poster announcing "Everything Free."

This was the first time that an event of this kind had been held on a district basis.

Scotland

Bounding with personality—as usual—President Porch conducted an extremely successful variety show on April 26. Organisation and production was by Brother Greer and his wife who went to great pains to the entertainment of a high standard. Profits were for Paisley Branch Building Fund.

Aberdeen has lost another missionary who had almost become one of the fittings and on April 22 members and friends gathered at the home of Brother and Sister Smith to give Elder Nielson a send-off party. A "Scottish Flavour" tape recording was made, then everyone ate their fill. The reverse side of the tape was used to record a testimony meeting which followed the party. Elder Nielson carries the tape home as a memento of his stay in the Granite City.

Sheffield

Doncaster is a place where the Gospel message is finding fertile ground.



Loughborough's new chapel is shown on the right.



The Branch there set a new attendance record on May 18, when 65 members and friends came to Sacrament Meeting. But the record stood only a week, for on May 25, 71 people attended. The increases prompted the Priesthood to install a row of tip-up seats in the rear.

Over 100 members of the Sheffield Sunday School and their friends spent Whit-Monday at Chatsworth Park, in the heart of the beautiful Peak District in Derbyshire.

Races, sweets, balloons, toy gliders filled the afternoon, and the crowning event was a soccer match between the missionaries and the local brethren. The score, unfortunately, was not recorded. Even passers-by appreciated the day, for the choir, directed by Brother Greenfield, sang "Come, Come Ye Saints" and "O My Father." Many members of the Chesterfield Branch joined in the fun.

South London

The Mayor of Wandsworth opened the South London Branch Primary Fête on May 3 and by his opening remarks immediately put everyone in the right frame of mind for spending money. In a more serious vein he pointed out that it was a milestone in the history of the Borough of Wandsworth as it was the first time that the civic leader had been present at a function organised by the Church. He also said that it was a great pleasure for him to be associated with an organisation whose concern was not only with the spiritual guidance of the younger generation but also with their responsibilities to the community as a whole.

Following a display of singing and dancing by the children and the judging of the Baby Show, the Mayor

crowned the May Queen and was presented with a copy of *The Book of Mormon*. Encouraged no doubt by the publicity campaign which preceded the Fête and the Mayor's fine example by touring the stalls and participating in the side-shows, some 250 people turned out.

Births and Blessings

On May 4 at Liverpool, the daughter of Brother Arthur S. Morecroft, Debra Wendy, born November 12, 1957, was blessed by President J. Alan Cubbon.

Twin daughters were born to Brother and Sister Sweeney of Southport on May 22, 1958, the names chosen for them are Elaine Mary and Julie Alison.

To Brother and Sister Bertram Brown of Mansfield, a son born on May 24.

At Aberdeen on April 6 Elder Nielson blessed the infant son of Mr. and Mrs. McInally and gave him the names John James.

Weddings

On May 24, Florence Abbott and Robert Arkle were married in the Sunderland Chapel. President F. W. Oates officiated at the wedding assisted by Elders Anderson and Pocock. The bride was attended by her sisters Margaret and Irene and the reception was held in the recreation hall.

Brother Montgomery married Sister Jean Chapman of the Nottingham Branch in Glasgow on April 29.

Deaths

Peter Carlton Martin, husband of Doris Martin of Liverpool, passed away on February 22. He was 35

Brother Martin endured years of suffering and although latterly he was unable to take an active part in Branch affairs, he was greatly comforted by, and extremely grateful to the elders of the Church for their administrations. Towards the end of his life here on earth, despite his suffering, his testimony of the truthfulness of the Gospel was so strong that it drew him closer to our Father in heaven than ever before. Brother Martin was baptised on September 18, 1954, and until 1956 when his health began to fail, he was second counsellor in the Liverpool Branch presidency. The funeral service was held in the Liverpool Chapel and was conducted by President Clyde B. Russell. Branch President Alan Cubbon gave an appreciation. Brother Hugh Jones led the singing with Brother Martin's favourite hymn, "The Lord is my Shepherd."

On May 18, Kathleen Hunt of the Liverpool Branch passed peacefully away at the age of 68. She was a loyal and devoted member of the Relief Society and had been a member of the presidency for two years prior to her release, which was due to ill-health. She will be greatly missed by all who knew her. President Russell conducted the funeral service in the Liverpool Chapel where Alan Cubbon spoke in appreciation of Sister Hunt. The grave at Anfield cemetery was dedicated by Elder Drennan.

After much suffering, Frank Hardiman of Southport passed away on April 22 at the age of 59. Brother and Sister Hardiman had been members of the Church for three years. The service at Duke Street Cemetery Chapel was conducted by Elder Williams and President Peter H. N. Watson spoke concerning Brother Hardiman's work in the Church.

ORDINATIONS :

Birmingham

Robert Sherratt of Wolverhampton to Teacher
Colin E. Preece of Wolverhampton to Teacher
Maurice R. Deyes of Nuneaton to Deacon
Ernest Hooker of Nuneaton to Deacon
David Sargent of Nuneaton to Deacon
Michael John Ward of Northampton to Teacher

Bristol

Henry W. White of Newton Abbot to Deacon
John R. Harris of Cheltenham to Priest
Peter D. Simmons of Cheltenham to Priest
Andrew G. Peterken of Cheltenham to Priest
Roderick G. Lewis of Stroud to Deacon
John Stewart Crabtree of Weston to Deacon

Hull

Joseph H. Thistleton of Hull to Priest
Charles Calvert of York to Teacher
Ernest Church of York to Elder
Raymond Scott of York to Elder
Ralph Scott of York to Elder
Ronald J. Mander of Scunthorpe to Priest

Ireland

Herbert William Brookes of Bangor to Elder
Norman H. Farbus of Bangor to Elder

Leeds

Roy C. Darren of Bradford to Priest
Kenneth Leonard of Bradford to Priest

Liverpool

Percy Terrell of Rawtenstall to Priest
Alan Griffin of Wigan to Deacon
George Rimmer of Southport to Deacon
Charles M. Flemming of Southport to Deacon
Gordon W. Beharrell of Southport to Teacher
Gordon W. Beharrell of Southport to Priest
Eric Sweeney of Southport to Deacon
George Aspinall of Southport to Deacon

Manchester

James Wood of Rochdale to Deacon
Ronald Eades of Ashton-Hyde to Elder
Neil Cliffe of Stockport to Teacher
Ronald Arthur Regan of Stockport to Elder
Edward Gunn of Stockport to Elder
William Walter Weston of Wythenshawe to Elder
Derek J. Plumbley of Wythenshawe to Elder
Jack Ellis of Wythenshawe to Elder
Eric Cryer of Wythenshawe to Elder
Andrew J. Stocks of Radcliffe to Elder

Newcastle

Edwin Leadbetter of Middlesbrough to Deacon
James A. Cowan of Middlesbrough to Deacon
Joseph W. Riley of Middlesbrough to Priest
Robert Best of West Hartlepool to Deacon
Gordon Lodge of West Hartlepool to Deacon
John T. Lamb of West Hartlepool to Deacon
John T. A. Dale of West Hartlepool to Deacon
George David Brown of Middlesbrough to Teacher

North London

Albert E. Kempson of Luton to Teacher
Robert Silcott of Reading to Deacon
Dougald McKeown of North London to Teacher
Jack McKeown of North London to Deacon
Geoffrey H. J. Willmott of North London to Deacon
Geoffrey J. Spindlow of North London to Teacher
Edward C. Prince of Luton to Deacon
Ronald Leonard James of Luton to Deacon

Norwich

George H. Stevens of Chelmsford to Priest
Edward A. Canham of Chelmsford to Elder
Peter G. Blackwell of Gorleston to Teacher
Michael P. Blackwell of Gorleston to Teacher
Edward S. Dobson of Gorleston to Teacher

Nottingham
 Stephen Grant Leaver of Nottingham to Deacon
 Stewart W. Kipling of Nottingham to Teacher

Scotland
 Peter A. Heede of Paisley to Elder
 Robert L. Irving of Edinburgh to Elder
 James Mills of Edinburgh to Elder
 David Williamson of Edinburgh to Elder
 Alexander M. Clark of Edinburgh to Teacher

Sheffield
 Arthur Clark of Sheffield to Priest
 Bruce D. J. Heeson of Chesterfield to Deacon
 John Maxwell of Doncaster to Priest
 John D. Broome of Doncaster to Elder

South London
 Ronald Anthony Bonser of Newchapel to Priest
 John Babidge of Bournemouth to Elder

Wales
 Colin K. R. Harris of Newport to Teacher

MISSIONARY ACTIVITIES

BAPTISMS :

Ireland
 Alan Cameron Davies of Belfast
 Violet Dorothy Stewart of Belfast

Leeds
 Linda Marie Fisher of Leeds
 John Steven Ludkin of Leeds

Manchester
 Jack Norris Leeming of Radcliffe
 Anne Thompson Begg of Wythenshawe
 Sylvia Mary Walker of Stockport

Newcastle
 Keith Hughes of Sunderland
 David Bate of Sunderland
 Margaret Bate of Sunderland
 Derek Parkin of Darlington

Shirley Elizabeth Parkin of Darlington
 Anne Bair of Middlesbrough
 Anna Gladys Burlinson of Newcastle

Norwich
 George Joseph Thompson of Gorleston

Nottingham
 David Roger Collins of Mansfield
 Elsie Margaret Collins of Mansfield
 Derek Spriggs of Eastwood
 Robert Clifford Reynolds of Nottingham
 Patsy Ann Payne of Nottingham
 Clive Banfield Payne of Nottingham

Sheffield
 Jocelyn Wright of Chesterfield

South London
 Dorinda Mary Steel of South London



ROBERT GAMMON

KENNETH YOUNG

ALMA CARPENTER

DONALD WILSON

WAYNE WILDE

ARRIVALS :

May 20, 1958
 Sister Rosaline Newman
 Sister Ann Webster
 Elder Keith R. Knight

From
 Rigby, Idaho
 Layton, Utah
 Salt Lake City, Utah

Assigned to
 South London
 Bristol
 Sheffield

June 3, 1958
 Elder Bryce D. Cahoon
 Elder Samuel George Longbotham
 Elder Oral Bryan Wilkinson

Cardston, Alberta
 Calgary, Alberta
 Murray, Utah

Bristol
 Scotland
 South London

RELEASES :

Elder Wayne Wilde
 Elder Robert W. Gammon

From
 Provo, Utah
 Pleasant Grove, Utah

Districts
 Newcastle, Sheffield
 Sheffield, Bristol

June 26, 1958
 Elder Alma LeGrande Carpenter
 Elder Donald Wilson
 Elder Kenneth L. Young

Evanston, Wyoming
 Toronto, Ontario
 Blackfoot, Idaho

Ireland, Norwich, North London
 Birmingham, Scotland
 Liverpool, Scotland

TRANSFERS :

Sister Loye Goodrich
 Elder Frank H. Craven
 Elder Gordon W. Bullock

From
 Bristol
 North London
 Birmingham

To
 South London
 Birmingham
 North London

Date Effective
 May 20, 1958
 May 27, 1958
 May 27, 1958

NELLIE had left England with her family to go to Utah. In Iowa City, her father could not afford a covered waggon, so the family waited for handcarts to be built. Then they crossed the plains.

But in the mountains snow fell on the pioneers. They froze and were very hungry. Some stopped to rest but did not rise; some did not awake in the mornings. Then the snow buried them.

Nellie's tenth birthday came there in the snow, and her parents died there. When rescuers removed the stockings from her frozen feet some of the flesh was removed too. To save her life they strapped her to a board and, without antiseptic, cut off her feet with a knife and a carpenter's saw. But under such circumstances they could not do the job well—they could not bring the flesh over the stumps of bones so they could heal. So all her life Nellie walked—waddled—on her knees, the bones protruding from the festering wounds.

Yet Nellie raised six children in a log house which her husband built. She scrubbed the dirt floors every day until they were like pavement. Because her husband was poor she took in washing, and knitted and crocheted. And with her children she cleaned the meeting house of the Church every year.

Though she never knew a moment free from pain she did not complain. People say her house was fragrant with cleanliness. They say she had dark soft eyes wise with suffering and serenity and untainted by bitterness or despair.

This is not an allegory: Nellie Unthank really lived. She gave to the world more than she received, yet felt that she was blessed. For us, she is an inspiration of hope and strength; her life is a monument to the Gospel of Jesus Christ, and her memory its reverent praise.

We'll find the land the prophet saw
In vision when he said,
There, there will the celestial law
Be given and obeyed.

We go where nations yet will come
In ships, from climes abroad,
To seek protection and a home,
And worship Israel's God.

We'll build in peace and safety there
A city to the Lord;
And shout amid our toils to share
A Latter-day's reward.

Chorus:

Then camp of Israel onward move,
O Jacob rise and sing—
Ye Saints! the world's salvation prove,
All hail to Zion's King.

—*Eliza R. Snow*

